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A VILLAGE STREET SCENE IN INDIA. (See page 352.)

Life and Light

Vol. XLIV.

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No. 8

The first conference to claim our attention each summer is the Eastern Student Conference of Young Women's Christian Associations at Silver Bay, N. Y., attended by delegates from colleges, normal Eastern Student Conference. and preparatory schools in New England and Eastern New York. Among the six hundred and seventy young women registered this year from June 19 to 29 were delegations of over fifty from Wellesley, Mount Holyoke, Smith, Vassar and Syracuse. Two nurses from the Young Women's Christian Association of Newton Hospital Training School were the first delegates who have ever come from such an institution. The foreign delegation is increasing each year both in numbers and in countries represented. Daily association for ten days with nineteen Chinese, four Japanese, one Korean and six students from the Near East reminded American students of their high privilege as daughters of the West and their great responsibility and opportunity toward their sisters of the East. One of the mission study classes was led by Miss Liu, a Chinese student who graduated from Wellesley the week the conference began. One of the most significant statements made at Silver Bay was a comment made by Miss Liu at a meeting of leaders held near the close of the conference. She said that the thing which had impressed her most deeply was the fact that it did not seem necessary to make a special appeal for foreign missions at the conference for everybody seemed already much interested. Those who heard her felt that the presence of such representatives from the nations of the Orient, by their very appearance testifying to the value of foreign missions, was more eloquent than any spoken appeal. Five hundred and seventy-three young women were enrolled in ten mission study classes. There was a larger number than ever before of Mission Board representatives, both home and foreign, who were assisted by the leaders of the conference in their efforts to come in touch with girls of their respective denominations. One hundred and forty Congregational girls were registered and one hundred attended an enthusiastic Congregational Rally the first Sunday afternoon. We feel sure that in the years to come many of these girls will be found seeking first the Kingdom of God in the home church and on the foreign field.

H. B. C.

Miss Lucy K. Clark of Lockport, N. Y., who was one of those in attendance upon the June conference for candidates held by the American Board, has now received missionary appointment and has been adopted by the Woman's Board. Miss Clark is a graduate of the Buffalo Normal School where she has also been an instructor, and has served as president of the Y. W. C. A. connected with the school. By her experience she is specially fitted for the training of teachers and after a further course in Bible study she hopes to go to the field to fill one of the vacancies to which attention was called in the July

LIFE AND LIGHT.

Another of the greatly needed nineteen young women has been found in the person of Miss Laura Dwight Ward, youngest daughter of the late



MISS WARD

Mr. and Mrs. Langdon S. Ward, formerly of Newton Centre. Miss Ward is a graduate of Mount Holyoke College, class of 1908, and has taught for several years in the public schools of Springfield and Medford, Mass. She is fitted by inheritance and by temperament for the work she has chosen and will be wel-



MISS HEATH

comed with joy by the Foochow Mission where she has a sister, Mrs. F. P. Beach. She is the second of two recruits for that field to go under the Woman's Board, Miss Stella Cook having been already appointed. Both young women expect to teach in the Ponasang Girls' School. The candidate secretary is still seeking a woman physician for Ponasang and a teacher for Diong-loh in the same mission.

The third of these new workers is Miss Ruth C. Heath, a young English woman whose home has been in Fleet, Hampshire. She is a graduate nurse, has had unusual experience in various charitable institutions, and has been accepted by the American Board and by the Woman's Board. Miss Heath will go, it is expected, to assist Dr. Parker in the Woman's Hospital in Madura, India.

Those desiring to learn the stations in the mission fields for which the Woman's Board of Missions is seeking to find new workers should send for a leaflet by Miss Calder, *The Call*.

Dr. and Mrs. Lyman P. Peet and Dr. and Mrs. H. N. Kinnear of the Foochow Mission, Miss Matthews of Monastir, and Mrs. E. W. Blatchford of Chicago, are among the friends who have called at the

Personals.

Rooms of the Woman's Board during the past few weeks. Miss Isabel M. Blake who has made many friends during her furlough and who has visited most of the Branches while assisting in the field work the past year, is expecting to sail early, about the middle of August, from Boston, to resume her work in the girls' seminary at Aintab, Central Turkey. Miss Blake will have as a traveling companion Miss Florence D. Short who is going for three years to assist in the business department of the Central Turkey College.

The announcement of the marriage of Miss Elizabeth W. Pettee to Rev. Charles B. Tenny of Tokyo, Japan, has just been received. The wedding took place at the home of the bride's parents in Okayama, June 16.

Miss S. Emma Keith, the assistant treasurer of the Woman's Board of Missions, sailed with a party of friends from New York, June 20, for a two months' vacation trip through Europe.

Secretary Brewer Eddy of the American Board accompanied by his family sailed from New York, July 17. After a few weeks in Switzerland, Mr. Eddy will visit the Balkan Mission and some parts of Western Turkey.

Mrs. Curtis Bates who has served so efficiently and faithfully as superintendent of the Walker Missionary Home at Auburndale during the past four years has resigned and will spend the summer months in Sagamore, Mass. Before leaving the Home Mrs. Bates gave a very pleasant reception to the officers of the American Board and their wives and the workers in the Rooms of the Woman's Board, thus affording them an opportunity to see the beautiful new building which has been erected during the past year.

Much sympathy is felt for Dr. and Mrs. James L. Hill of Salem, Mass., who lost their charming home with all its accumulation of treasures in the recent conflagration which destroyed almost half of that historic city. The old Tabernacle Church escaped but many warm friends of missions suffered the loss of all things, and to all losers in this calamity heartfelt sympathy is offered. It is good to see how the springs of human kindness are touched in the presence of such disaster and how rich and poor alike strive to lessen suffering.

The Orient for June 10 contains a very interesting account of the dedication exercises at Arnaoutkeuy, Constantinople, on the occasion of

Dedication of New Buildings at Constantinople. the opening of the five new buildings of the American College for Girls. Ambassador Morgenthau, Shukri Bey, the Minister of Public Instruction, Dr. Djemil Pasha, Prefect of the city, Dr. George A. Plimpton, one of the trustees of the college, Mr. Walter B. Walker, also a trustee, representing Mrs. Helen Gould Shepard, Hon. G. B. Ravndal, American Consul General, President Gates of Robert College, Mr. Tosheff the Bulgarian minister, Mr. W. W. Peet and the President of the college were among those who took part in the ceremonies. Tributes were paid to the generous donors of these splendid halls, and among the names we note those of Mrs. Henry Wood, Mrs. Russell Sage, Miss Grace E. Dodge, as well as the name of Mrs. Shepard. Dr. Patrick received hearty congratulations from all present upon the announcement made by Dr. Plimpton that Smith College had conferred upon her the degree of LL.D. A burst of applause followed the further announcement that the Sultan had "been graciously pleased to grant to President Patrick in recognition of her services in the education of women in Turkey, the Order of the Shefkat."

The Woman's Board of Missions must always rejoice in the enlarging usefulness of this child of hers, for as is well known the college had its inception in the Home School founded by the Board in the early seventies. In 1890 the Home School received a charter as a college and still continued to be fostered by the Woman's Board, its teachers being under missionary appointment. Since 1908 owing to the need of a more liberal support than was possible for a missionary organization to give, the institution has been under the direction of an independent Board of Trustees of which Miss Grace E. Dodge of New York is president. Dr. Patrick who went to Turkey in 1871 from her home in Iowa has been connected with the college since its "Home School" days, becoming a teacher there in 1876 and in 1883 its principal.

Miss Gwen Griffiths, who was for eight years a teacher in the American College for Girls at Constantinople, and under missionary appointment from 1904 to 1908, died several months ago at her

Gwen Griffiths. sister's home in Iowa City. She was for many years a resident of Des Moines, Ia., and later studied at Wellesley College and at the University of Chicago. In 1900 she went to Constantinople where she rendered valuable service till forced to retire because of failing health. Miss Griffiths was a woman of exceptional charm and ability and was much beloved by a wide circle of friends. She is survived by her mother, who now resides in Texas, and by three brothers and two sisters, —Miss Mary Griffiths and Mrs. Emlin McClain.

The central theme of the annual meeting of the I. M. U. held in Clifton Springs, N. Y., May 13-19, was "The Gospel of the Prince of International Peace in a World in Revolution." It was a notable Missionary Union gathering of missionaries from all parts of the world. The Moslem World, Latin-America and the Balkan States were especially in evidence,—the latter being represented by our own Miss Matthews. The total number registered was about 150. J. Campbell White is quoted in one report of the meeting as saying, "I am convinced that one of the quickest ways of getting the church member is to bear down strongly on personal responsibility for personal work. If one gives life he will give everything that goes into it. A man may give without loving, but he cannot love without giving." The spirit of Dr. Henry Foster, the founder of the Sanitarium, at which all the attendants upon the Union are entertained, is felt at these gatherings and his wife is still present to exercise the gracious hospitality which has always characterized the occasion.

A series of programs based upon *The Child in the Midst* have been prepared by Mrs. Chauncey J. Hawkins and Miss Mary Preston, and are *Helps for Study of* now on sale. There are two or more programs suggested for each chapter, some especially adapted for the use of young women's missionary societies. Supplementary material to which allusion is made in these outlines may be obtained on application. The programs are tastefully printed in a booklet of forty pages, and at the close of the chapters are forms of invitation which may be duplicated and used in local meetings. The price is ten cents. A hand-shaped leaflet with index finger "Have a Hand in It" is also ready. This has blanks for the insertion of the time and place of meetings and may be used as an invitation. These are two cents each or twenty cents a dozen. In addition to these helps, various small folders have been prepared. Among them are: "The Wunderbaum Fairy" and "A Mothers' Guest Day," by Mrs. Hawkins, "The Little Children of the Orient," by Mrs. F. E. Clark, "Christmas in the Hokkaido," by Mrs. S. C. Bartlett, "The Home League; What Is It?" by Mrs. C. H. Daniels, "The Girl Who Stays in America: By One Who is Staying," an "Order of Service for Children's Meetings," "Suggestions for the Organization and Conduct of Women's Missionary Societies," and some reprints of favorite junior leaflets with attractive new material for that department. Further details will be found on the last page of the cover.

The auxiliary in Plainfield, Conn., stands high on the honor roll,— Roll of Members, 35, Subscribers to LIFE AND LIGHT, 22; Granby, Honor. Mass., has 12 active members, who subscribe for 7 copies, while the little society at Randolph, Vt., has 6 members and 4 subscribers. Have all our auxiliaries reported? Are there not many others where an Every Subscriber Canvass made in September or October might result in the fifty per cent standing? If so LIFE AND LIGHT will gladly publish in November or December another "Roll of Honor."

The best working months of our year are over and the results as they affect the Treasury are shown in the figures given below. Contributions from

The Treasury. Branches for regular work have amounted to \$84,625.08, and we rejoice that there is a small gain over the figures of last year. Yet we must be thoughtful as we remember the burdens our missionaries are carrying, and the great and pressing need for increasing our gifts. The success of our auxiliaries measures that of the Branches, and this can only be achieved as the individual members realize their responsibility and crystallize it into service. May the results of the last three months prove that we are ready to give our missionaries the cheering word to advance.

The second set of figures gives our receipts for the first six months of 1914 as they are credited to churches under the Apportionment Plan.

RECEIPTS

	For Regular Work			For Buildings	For Special Objects	From Legacies	TOTAL
	Branches	Other Sources	Total				
June 1-30	\$7,149.72	\$143.50	\$7,293.22	\$1,786.28	\$123.00	\$3,597.48	\$12,799.98
Oct. 18, 1913-							
June 30, 1914	84,625.08	3,839.99	88,465.07	35,636.57	1,929.91	31,002.68	157,034.23

RECEIPTS FOR REGULAR WORK AND BUILDINGS January 1-June 30, 1914

Counting on Apportionment for 1914				Not Counting on Apportionment		TOTAL
From Auxiliary Societies	From Churches	From Church Organizations	Total	From Individuals	From Other Sources	
\$56,793.21	\$2,045.54	\$3,682.50	\$62,521.25	\$19,236.38	\$5,629.80	\$87,387.43

“Jesus sat over against the treasury.”

THE NEW OPPORTUNITY FOR WOMEN'S WORK IN CHINA

BY MISS M. E. SHEKELTON

This description of events occurring in Central China may not be in all respects typical, as conditions vary in different parts of the Republic, but it shows both the perils and opportunities of the "new woman" of China. It is reprinted from *The Chinese Recorder*.

We all realize that not least among the far-reaching effects of the revolution in China has been its influence on the status of woman, a result which most deeply concerns us from the missionary standpoint. We see everywhere an eager longing for more freedom, a restless chafing under the galling restraints of ancient Eastern custom which is in itself an urgent appeal for our help and guidance.

In the whole history of Christendom there has seldom been such an epoch-making crisis as that which we are now watching in China; and of all the varied phases of the national evolution, which follow each other with such bewildering rapidity, none is more important than the present awakening of the long crushed-down and despised women of China. They ask for liberty and education, for power and political rights, while as yet, alas, the far greater majority even of the middle and upper classes are without the training which can enable them to wield power. Sadder still, they lack the moral safeguards to purity which would allow them to enjoy greater liberty with safety to themselves. The most optimistic of us watch with anxiety mingled with gladness this new awakening of the women of this great nation. We see with the deepest concern that, unless devoted Christian women with noble ideals can gain a powerful influence in the guidance of this movement, the newly gained freedom of Chinese women will degenerate into unbridled license, becoming a drawback rather than a help to the progress of the cause of Christ. We suppose that the most conservative of missionaries admit that this movement cannot be arrested nor can we wish anything but Godspeed to those pioneers among China's women who would lead them out to a place of freedom, where their fine natural powers can find scope and expression.

The fact nevertheless faces us that unless the Christian ideal of womanhood brought to China comes to be a real power in the land, moulding lives to loving service for those in the home and to unselfish work for others in public life, the latter state of women in China will be worse than the former, and the true moral and social progress of the country will be thrown back indefinitely.

The problem is made specially anxious and urgent by the fact that to-day the Chinese women are only too keen to throw off the restraints of home life. There seems great risk that the "new" Chinese woman will look with contempt on the home duties and joys. A handsome, wealthy young lady of our own acquaintance in Sianfu imagines that she is proving her emancipation by standing for hours outside her husband's gate on a main thoroughfare, smoking cigarettes! Gaily dressed in a pale blue silk robe, with manners far too free, all respectable Chinese who passed by were utterly scandalized, but the poor lady honestly believed she was acting the correct part of the "new woman" and following the customs of the West. What the customs of the West really are, some have unfortunately only the vaguest idea, but everything imagined to be Western is fashionable and *le dernier cri* in inland China. Neither is discrimination in the selection of Western ways shown at the present stage—too often the husk is chosen while the kernel is neglected. A wealthy lady spends ten pounds on a fashionable European costume and fills her rooms with foreign furniture, but she still scolds her slave girl in the language of Billingsgate and wastes her time as of yore in petty squabbles with the inferior wives, or in sordid gossip with her friends. It is most regrettable that too often in inland China the "up-to-date" Chinese is a very unattractive sight: she is mannish in dress and manner, and free in her talk. She is in danger of becoming merely a grotesque caricature of her Western sister, without her fine ideals or her power to win respect. What a pitiful waste of splendid material!

Behind this at first sight disappointing exterior, there is the deep pathos of it all, the desire for freedom after suffering centuries of contempt and oppression, the vague knowledge in their hearts that they have fine womanly capabilities too long cramped and fettered which crave for outlet—there is our knowledge too that in these women there are great possibilities lying dormant, fine spirits who, touched by the power of Christ, may yet be the Elizabeth Frys or the Florence Nightingales of China, pioneers of all that is good and gracious in the future of this great Empire.

Native women reformers, of tender hearts and keen minds, are needed, and in their hands will lie the solution of the salvation of China's womanhood. Those of us who live behind the scenes know only too well that without the influence of Christian teaching much of the present agitation for woman's rights and power in China is merely a simmering

at the surface, for deep down at the foundations of Chinese society are the degrading evils of polygamy and so much else that not only lowers the status of woman but defiles the very springs of pure family life.

Till this canker at the very root of Chinese life, so lowering to woman, is destroyed by the influence of Christianity, and until the sense of Christian chivalry is roused in the man, above all, until the young girl is so trained and educated that her pure and useful womanhood is worthy of respect, the true advance of woman can be in name only, and not in deed.

As we have looked at the darker side of the question, so clamant in its call for help to the missionary women of China, we now gladly turn to the brighter and more hopeful side. One of our greatest causes for encouragement is that very many of the more enlightened men of China are most deeply anxious that their womankind should take their true place as equals and helpers in the work of the world, and these men will help with all their influence toward this end. More encouraging still is the fact that, owing to the patient plodding efforts of the mission schools in all parts of China during past years, there are now trained women who are educated, high-minded, and capable of being leaders. These are the hope of the future and they are object lessons to all of the power of Christ in the uplift of women. But—and this is partly due to the indifference of the home churches in the past—how pitifully few are these trained educated women, when at so great a crisis many times the number available could be put in positions of leadership.

The craving for education amongst the grown-up women is another sign of the times; go into any government school of the great cities and there you will see numbers of grown women from twenty to forty years of age, seated on benches with the little children, patiently bending over their books and slates in earnest study. Too often indeed they receive a stone for bread, for their teachers are usually untrained and the mode of instruction uninteresting. It is a pathetic sight and is full of meaning for the future. We thank God for the opportunities—the very desire of the modern Chinese lady to imitate her happier Western sister, her longing for freedom and for realization of her own powers, are most hopeful features of the times. The situation is abundantly full of promise if only through the power of God we are able to guide these restless souls into the larger liberty of Christ, and to the joy of service for others.

It may interest some readers to hear an account of a Chinese women's meeting, at which we were lately present—the first meeting of a society gotten up against foot-binding by some of the chief ladies of the city of

Sianfu. We were asked to the feast with which the proceedings were to begin, but, unable to spare time for this, we arrived just as the serious business was commencing.

The room was packed and the benches were crowded with ladies. Many, it was evident, from their not too decorous behavior, were present at a meeting for the first time in their lives. They were gorgeously dressed, and lounged, smoked and chatted with their slave girls in the most nonchalant way. On and around the platform were the leading ladies of the Society, dressed most variously; a few in imitations of Western costume—some too absurd for description. One wore a dainty lavender satin robe, while a man's hideous felt hat trimmed with a bunch of red paper roses crowned her glossy black hair! Others were brilliantly and tastefully arrayed in old style costumes, pale blue or pink silks, with embroidered skirts and tiny satin shoes. Others again, with severe Republican simplicity, disdained everything but the dark blue calico or daily wear.

On the platform stood Mrs. L., the chairwoman, a capable, managing old lady with gray hair, handsomely attired in a dark blue silk costume. She was giving the opening address which was fluent but without any grace of language and in too scolding a tone. The moment she began to speak, a younger lady, who all through acted as master of ceremonies, rushed up and down the hall, saying in a stage whisper to everyone: "When she finishes, be sure you clap your hands! See! Like this!" An interruption distinctly disturbing, we would think, to the orator, especially as some benchfuls of ladies wanted to practice immediately! The chairwoman, however, managed to get through her address with much *sang-froid* in spite of the confusion. Following this speech came a younger woman, an educated girl who spoke charmingly and with deep feeling—with a pretty shyness, too, which made her address more effective. She well deserved the praiseworthy attempts at clapping which followed her speech.

Next came Mrs. M., once a slave girl, now the wife of a general. This speaker was quite without education and refinement; she bounced on to the platform gesticulating wildly, and pranced about the dais as she spoke. Despite her ludicrous appearance—for dress and manners matched each other—the address was vivid and clever, and the applause of the audience quite frantic.

Then came our turn to speak, and we were able not only to make an appeal on the subject of foot-binding, but to tell the audience something

of what we as women owe to Christ. An attempt was made now by the chairwoman to have a resolution moved, to get it seconded, and to persuade the miscellaneous audience to vote. We sympathized much with her efforts to have the whole thing carried through in a business-like way, and to be really effective in her plan of campaign. Most of the audience, however, thought the proposed "show of hands" was a fresh invitation to clap,* and the meeting ended vaguely and without voting, in a tempest of applause! There had been some earnest speeches, spoken with real feeling, and we will hope for practical results as to the reform of this cruel custom of foot-binding. We were asked to accompany the ladies of the committee to a public building close by, where we found a large meeting of men assembled. Here we were conducted most courteously to the platform, for we had come by special invitation, and were seated in the place of honor beside the Chairman.

This meeting was a political gathering of many of the chief men of the city. They listened with keen attention to the various addresses given by the ladies, sometimes interrupting with loud applause. The women speakers, with only one exception, spoke with graceful modesty, putting their arguments clearly and with feeling. When our turn came it seemed a splendid chance of bringing before this representative gathering the Christian ideal of womanhood. We pointed out first, that for a woman to do effective work she required strength of body, education, and a wish to help others—by giving up foot-binding the Chinese woman would have more physical strength; education would give her power of mind; but for the last and most important equipment of woman, Christ alone could give her that perfect power of loving that could make her a blessing in the home and to the country. Without the teaching of Christ the Chinese woman could never become that power for good in the Republic which was God's purpose for her, but with his teaching who could say what glorious destinies lay before their great country—man and woman working together for God. The audience cheered enthusiastically and the applause seemed to be sincere. Two of the gentlemen on the platform told us how true they believed our words to be, and thanked us gratefully for our love of China. After this we all left, the men on the platform rising politely while we filed out. The true significance of all this respect and courtesy to ladies can only be fully understood by those who have seen the contempt shown to women under the old régime.

We must not imagine that opportunities of the kind described above are everyday occurrences—they are few and far between—but they are

indications most valuable and true of the new sphere of women in China, and of the fresh openings that will come to us. It is most intensely important that the church of Christ shall be awake to the emergency of the present time, and be niggardly neither with money nor with the talent of its consecrated womanhood. How to meet the present crisis and how best to seize its opportunities is a pressing problem for women missionary workers in all cities where the modern movement is making itself a force, and although in country places this question is less to the front, the wave that is now sweeping over the great centers must before long reach these remoter towns and villages.

Five years more of government schools for girls will mean a great mass of half-educated "emancipated" young womanhood, taught a flimsy system of ethics, but for the most part with no religion, impatient of home duties and claims, and fitted in no way, except by a certain amount of book knowledge, for the final going out into the great world of life—a world, alas, where Christian chivalry and protecting reverence for women does not exist. What will be the outcome of it all? The dangers ahead we see, and we realize that action must be taken, and that quickly, if it is to be effective. How best to bring the uplifting power of the gospel of Christ to all classes of women and girls, so that the cry of the day for freedom and advance may be our opportunity, is a question that needs much thought, and since the "new" Chinese woman is sometimes far from attractive, it is also one that in its practical carrying out needs much grace and tenderness. The "new" woman is too apt, as we know, to discard the quiet, refined ways of former days as old-fashioned, without having yet learned the gracious manners of a "foreign" gentlewoman; too apt also to be bumptious and conceited, because learning is still such a rarity amongst women. And so she sometimes repels, when there is probably a specially fine strong character to be won for Christ, if we can find the right way to her heart.

We need here a certain power of imagination, of putting ourselves in the place of others and of sympathizing with what are sometimes such crude efforts to attain Western freedom and follow Western customs. However much we may disapprove of certain imitations of "foreign manners," and however ludicrous they may occasionally seem to us, we want if possible to lead in the right direction, with sympathetic insight, this irrepressible force of awakening womanhood. Most of us will agree that the tendency is to disdain home duties, and to bring into the foreground, out of all due perspective, public life and work.

We must remember, however, that this is but the violent swing of the pendulum after centuries of unnatural repression, and that only Christian teaching can impress the sanctity and the beauty of the home obligations on the young womanhood of China. We know that it is of the first importance at this crisis that we endeavor in all ways and by all means to get more fully into touch with the modern Chinese woman, whether by freer social intercourse, clubs for reading and discussion, hostels for students, or in other ways that we can think out for ourselves according to the different conditions of our localities. Especially is this important in large cities, where the changing modern element is so strong.

We have ourselves found most useful the women's magazines now published, both for Christian truth contained in them and for the common ground of conversation which discussion of the articles gives to us. The present writer does not know whether there is a women's magazine suitable for the half-educated girls and women, of whom we know so many in inland life, who cannot really understand the simplest Wen-li. Whatever the new ways and means we adopt, whatever class or age we are trying to reach, we know that nothing but the grand old gospel of Jesus Christ will bring light and guidance to the womanhood of China. But the more fully we get into touch with these our sisters, the more fully shall we be able to share with them our rich inheritance of Christian training and liberty, and it behooves us all, under the changing conditions, to think intensely as to what more we can do by new methods and wise planning to forward our great cause, bringing honor to our God and blessing to the land of our adoption. May we guide many into practical zeal for humanity, and loving devotion to the sorrowful and suffering, women who but for our help might wander, groping blindly in their devious quest for freedom, ignorant that true freedom for man or woman is only another name for greater liberty to serve.

Let us all do what we can at this juncture, and let us be hopeful, believing that we live in a time of great opportunities. Let us also be in haste about the Master's business, knowing that this special opportunity will quickly pass away—this time when the future destiny of the women of China is trembling, as it were, in the balance; when the help of Christian womanhood, to be truly effective, must be given now.

Tell how His kingdom shall thro' ages stand,
 And never cease;
 Spreading like sunshine over every land,
 All nations bowing to His high command,
 Great Prince of peace!

—Horatius Bonar.

NOTES FROM THE CESAREA FIELD

BY MRS. H. M. IRWIN

THE Cesarea field is very large, embracing about 42,000 square miles, and in most of the towns and villages very little work is being done directly for women except such as can be carried on by our pastors' wives or the graduates of our schools, who either as teachers or in homes of their own try to interest the women about them in higher things. This they do by means of women's prayer meetings or by visiting and reading with the women in their homes, such work as would be done by what we understand as a Bible woman. Many noble women are doing what they can in this way throughout the field and our lady missionaries in their occasional touring are glad to help and encourage them in this work.

But here in our home centers,—Talas and the larger city of Cesarea, five miles distant from us,—we are trying to do a little more. In both places there are weekly prayer meetings for women only, usually held in different houses to which they may be invited. In both places too we hold monthly mothers' meetings which are more largely attended, attracting as they do many Gregorian women (women from the old Armenian Church) who might perhaps not feel quite as much at home in a prayer meeting but who are nevertheless interested in subjects of interest to mothers. Our Talas meetings are held over the dispensary in our compound and are conducted by Mrs. Hoover. Since Mr. and Mrs. Fowle were compelled by ill health to leave us, I have tried to take Mrs. Fowle's place in the Cesarea work. It was with much trepidation that I undertook it, for Mrs. Fowle with her knowledge of Cesarea and its people and her experience as mother of a large family, seemed so pre-eminently fitted for the work; but as she could not be here I have tried to do what I could and the women have certainly been most kind and appreciative. The meetings are held in the kindergarten building and are attended very largely by the mothers of the kindergarten children, though many others come too. Miss Burrage very often gives the mothers helpful talks on how they can co-operate in the homes with the work of the kindergarten, etc., and Nellie Hanum Dakesian, the housekeeper of the girls' school, Talas, has also helped us regularly in most practical suggestions for the mothers. Our subjects cover the range of physical, mental and spiritual, and we frequently call in outsiders to help us along their special lines. Dr. Hoover was good enough to give the women a talk on the mother's part in the nursing of children's diseases a couple of months ago, and it

was greatly appreciated. Indeed the crowd was so great that he escaped with difficulty when it was over. Doubtless many thought it was a fine opportunity for a free clinic! These talks are most helpful and especially in a place like Cesarea where there is so much ignorance regarding the care of disease. Hundreds of children died there last year from measles largely through ignorance of proper care. Besides the mothers' and the prayer meetings, a group of our Protestant women of Talas meet weekly during the winter months to sew for the poor, and this work has been a great blessing not only to those who have been helped but has enriched the lives of those who have given of their time and effort to this practical Christian work.

A new work has begun in Talas lately which we hope will be the beginning of much greater things. Miss Dwight, one of our teachers in the girls' school, has found an opening and is now making weekly calls on Turkish women (Moslem) and teaching several young brides to read and write. We feel so thankful that such opportunities are opening up here as heretofore such work has seemed almost impossible. Tact, patience and perseverance are extremely necessary but we feel there may be a bright future ahead for such work. Miss Dwight remarked a few days ago, "Each visiting day seems more interesting and encouraging than the last."

Our dear old Bible woman, Guldoodoo Hanum, in Cesarea, is still faithfully continuing her work and does much visiting. She is with the people in their sorrows and their joys and is a great help and blessing to them.

It is the ambition of our kindergarten teachers in Cesarea to make their fine new building and its work as much a center of help as possible. The influence of Miss Burrage and Miss Richmond in their unselfish work there has the greatest praise. The people in America, surrounded by books and entertainments and social interests of various kinds, can hardly understand how barren the lives of women here are. They are buried in the everyday drudgery with nothing outside to interest or elevate.

With a view to helping our girl graduates and the graduates of the kindergarten and training class to retain still some interest in bigger things, an "Educational Club" has just been started. In spite of a rainy night the first meeting was a great success,—the only drawback being that so many men wanted to come. Some had to come and bring their wives and daughters, but the problem now is, how to get rid of the

unnecessary men! Preachers, priests and male teachers were very much in evidence. Indeed the audience numbered about 150, and they were all so appreciative that they doubtless would like to come again; but it is hoped for the sake of the girls and young women themselves that the men will only take note and form a separate club. The program of the first evening was composed of papers prepared by the officers of the club, the subjects being chosen by themselves. One of the Greek teachers gave a paper on the "Life of Socrates," another an essay on "Seeing and Hearing." Miss Richmond gave the "News Notes" containing something on the education of Moslem girls in Constantinople, and also spoke of the life and death of our beloved Dr. Capen, which was listened to with rapt attention. These essays and talks interspersed with music made a delightful evening and the next meeting is eagerly anticipated.

TELLING OF JESUS IN INDIA VILLAGES

BY CATHERINE S. QUICKENDEN, MADURA, INDIA

WOULD you like to hear something about our Bible women's recent itinerary? Eleven students finished their course in the Bible school in the spring; then after a few days' rest they started off with nine Bible women for a preaching tour in the villages, chiefly in the Melur District. The names of these nine Bible women were Rathinam, Lydia, Nesamoni, G. Parkiam, S. Parkiam, Ponnammal, Annammal, Suntheri and Mary Muthuammal.

They camped in three different centers and by dividing their number into five parties during the day were able to reach one hundred and thirteen different villages in all. They held two or three, sometimes more, meetings in each village besides house-to-house visitation and magic lantern services sometimes at night. One hundred and forty portions of the Bible and two hundred and nineteen o'her booklets were sold or given away and over nine hundred tracts distributed. They were well received in most places and were a very happy party though tired when they returned to Madura.

In one village a devil dancer, a woman, was dancing and singing when they arrived, but after listening to our women a little while, the village people drove the devil dancer away saying, "You are a humbug and a money-getter; your words are false, but these women are preachers of the truth." Annakooty, a woman of the robber caste, followed them

through six meetings and finally interrupted to ask her question, "Oh! I'm a great sinner, will the Lord forgive me?" The men in one village brought out boards for them to sit on and asked them to explain what they read and sang. On leaving a village a little boy came to them in tears because the Brahmin teacher had torn up the gospel portion the little fellow had bought and forbade others buying them. Once a woman made a disturbance and scattered the crowd by telling them that our women would carry off their women, but a Brahmin woman among them invited them to her house and asked them to tell her the gospel story again very plainly. In another place a man made a similar request; he wanted to hear the whole story of Christ and after listening for a long time, exclaimed, "This is the truth. I'll worship idols no more but think of and pray to Jesus Christ." The next day he met our people in another village and asked if they had prayed for him as they promised to do. One young widow was so interested she asked them into her home to preach, bought books and was most anxious to entertain them (no small matter for there were four or five women in each band). Payamal listened to the story of creation and Jesus' second coming, and after the meeting said, "I've hitherto worshiped these wretched images and devils, but hereafter I'll worship God," and ended with the little prayer, "Oh, God, Jesus Christ, save me from my sins and lead me in the true path." An old woman followed them to the next village and when the villagers asked why they had come—was it to beg? She replied, "No, these people want nothing of us, they have come to tell us about God, whom we ignorant folks know nothing of."

Our Bible school teacher, who went with the women, says, "The villagers and their consciences were rudely aroused by visits, some of them resented it, some took it as a good joke, some took us for beggars, some for thieves, some for tax collectors, while others appreciated our visits and thanked us for the blessings we brought them."

"A man in Burma possessed a copy of the Psalms in Burmese, which had been left behind by a traveler stopping at his house. Before he had finished the first reading of the book he resolved to cast his idols away. For twenty years he worshiped the eternal God revealed to him in the Psalms, using the fifty-first, which he had committed to memory as a daily prayer. Then a missionary appeared on the scene and gave him a copy of the New Testament. The story of salvation through Jesus Christ brought great joy to his heart, and he said: 'For twenty years I walked by starlight; now I see the sun.'"

SONG OF THE JOYOUS MISSIONARY

They are blind and they are dead
 We will wake them as we go;
 There are words have not been said,
 There are sounds they do not know.
 We will pipe and we will sing—
 With the music and the spring
 Set their hearts a-wandering.

They are tired of what is old;
 We will give it voices new;
 For the half hath not been told
 Of the Beautiful and True.
 Drowsy eyelids shut and sleeping,
 Heavy eyes oppressed with weeping,
 Flashes through the lashes leaping.

Ye that have a pleasant voice
 Hither come without delay;
 Ye will never have a choice
 Like to that ye have to-day:
 Round the wide world we will go
 Singing through the frost and snow,
 Till the daisies are in blow.

Ye that cannot pipe or sing,
 Ye must also come with speed;
 Ye must come and with you bring
 Weightier words and weightier deed:
 Helping hands and loving eyes,
 These will make them truly wise,
 Then will be our Paradise!"

—*Woman's Work for Women.*

"The Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives and the opening of the prison to them that are bound."

MY SECOND TOUR IN TURKEY

BY ISABELLE HARLEY, HARPOOT

In the January number of *LIFE AND LIGHT* Miss Harley told us of her first long tour in Turkey. A recent letter gives a description of her second visit to some of the cities and villages of the Harpoot field. From this letter the following extracts have been made:—

Home again after a thirteen days' tour with rain and cold in plenty, and I am alive and well. In April school closed and I spent the next



AN ARMENIAN FESTIVAL

two days getting ready for a touring trip. Miss April was particularly mournful and wept all the time we were gone. Had we not been well protected with raincoats, umbrellas, rubber blankets and rubbers we should have suffered from the rain, for there was but one pleasant traveling day.

On our way to Einitzik we stopped at a village, Kushna by name. It was a festival day among the Armenians. The villagers were all out in

their gay colored costumes and it added quite a bit to the excitement to have two strange looking foreigners ride into the village. I did not go into the house where Mr. Knapp wished to call, but went with the man who acted as our guide and rode to the outskirts of the village. As long as I remained on my horse the people did not come near me but the minute I dismounted they with one grand rush surrounded me. Such a good time as I did have for a few minutes talking with these simple hearted, hospitable people! "Come to my house and rest," came from one. "Come to my house and drink coffee," came from another, while, "Who are you?" "Where are you going?" "Where have you come from?" were questions fired at me from every side. I was expecting Mr. Knapp to appear around the corner any minute and knew that there was not time to accept their invitations though I should love to have done so. I imagine that we were the first foreigners that they had ever seen as the village is out of the regular route and foreigners would not be likely to pass through, unless possibly some of the German missionaries. But America is a familiar word in this country and when I told them that we were Americans they seemed to understand. . . .

After several stops by the way we came to Arabkir and were cordially welcomed to the home of Badville Sarkis Kralian. Such a delightful home it is! The oldest daughter is one of our *varzharan* girls and a lovely girl she is too. There are four children at home, two boys and two girls, and I have never seen better behaved children in Turkey. I had a specially good time at Arabkir because I know several people there. Three of our graduates are teaching there as well as a girl who is teaching for this year to help herself through school. We spent Thursday morning visiting schools and so far as I could see these girls were doing good work. They have long hours but the conditions under which they work are far more favorable than many others I have seen. The desks and seats are made in the rudest way from plain rough boards, but they are desks and seats which is more than many other schools have.

I want to tell you about one of the girls who graduated two years ago from our college. She was doing good work in the school at Arabkir—such good work that they wanted her for the principal of the school. Up to this time the Bible had not been permitted in that school. When they asked her to become the principal she said, "I will take the principalship of this school if you will permit me to introduce Bible lessons." The committee was not willing to grant that permission at first but she insisted. They wanted her for the principal and at last gave in saying,

"If you will be the principal of this school you can teach the Bible or any other subject you wish." She became the principal, introduced the Bible and now all three girls are teaching it. It certainly is encouraging to us to have our girls stand up for their principles. The girls came to call on me after school and we had a good time talking over their Euphrates College days. They were glad to hear about their friends and teachers at Harpoot and I was glad to be able to tell them. At Arabkir



A VILLAGE KHAN, HARPOOT FIELD

as at every other place we had many callers and many were the requests for help. "We need a teacher" or "We need another teacher." "We have no pastor, when will one be ready?" were pleas made at nearly every place except Arabkir. It did make me feel sad to see the great need knowing all too well the dearth of workers. The Gregorian so-called kindergarten at Arabkir is not a kindergarten at all. The Protestant kindergarten is better but not at all well equipped. . . .

Agn is a very interesting and picturesque city built upon the side of a hill. The streets are well made but hard traveling, for they are all up and down. There are but three straight streets in the city and these run the length of the city parallel with each other. The houses are picturesque too, peeping as they do out from the trees. Both Arabkir and Agn have plenty of trees and water, quite a contrast to barren Harpoot. But neither have the view we have and I would not exchange that for anything. The Agn houses are built with a stone foundation and have a wooden top. The top or second story is not painted and after a time becomes weather beaten which makes it all the more attractive to look at. The general appearance of the city and its situation remind me very much of Springfield, Vt. The houses of Agn are well built and have more rooms than the houses in Harpoot. The women are most interesting and very much decorated with their necklaces of spangles, bracelets, earrings, etc. Many of the women wear fur-lined coats and *yasmahs* gathered up into little caps on their heads—a *yasmah* is a square handkerchief like the thing which the women of Turkey wear on their heads. The Agn women are so slow! Mrs. Riggs told me before I left that I would want to put a powder cracker under them to hustle them up a bit and she was right. On entering a room they walk very, very slowly until they reach the person whom they wish to greet, then extending the right arm very slowly to its full length gradually raise the hand first to the chin and then to the forehead. Many of the women whom I saw are related to our girls and I had the pleasure of giving them news concerning their loved ones. I keep speaking of this place as “Agn” for that is what most of the people around here call it, though if you look it up on the map you will probably find it called “Egin.”

One Monday morning Mrs. Carboolian took me to Vank, a little village across from Agn. Here we visited a little Greek church where there is the most wonderful piece of tapestry I have ever seen. It is the work of three different women, one of whom was a native of Vank, and pictures the friends of Christ weeping over his body as they prepare it for the tomb. The work is embroidery and every expression is as clear as if in real life. Tears are seen running down the faces of the mother of Jesus and the other women and friends; the muscles of all in the picture are as distinct as can be. The work is worthy of a place in some great, famous church but the people of Vank although they have been offered a thousand dollars for it will not sell it. There it lies hidden to the world but one can hardly blame the people for not wanting to sell it. The little church

itself is not more than twenty-five feet square, I should say, but quite decorated with crystal chandeliers and incense lamps.

The best part of going away is the coming home and we were anxious to get here before supper. Another day on horseback, but this time it was pleasant; the long rains had cleaned the roads of any dust and the air was clear and cold. A little after four o'clock found us safely at home. We were not the first of the travelers to arrive, however—oh, I have not mentioned in this letter that Mr. Livengood went to Mardin for the vacation and Mr. Henry Riggs, Miss Jacobsen and Miss Mattoon to Diarbekir. Mr. Riggs returned the night before, Mr. Livengood that noon and Miss Mattoon and Miss Jacobsen a few minutes before us. It was quite an ingathering of wanderers. All returned well and reported a good time. Sunday evening I had the pleasure of telling the girls about my trip and about many of their friends whom I saw. I was strongly impressed with the work which this school is doing in this country. Everywhere the workers are girls from this school. The people look to them for leadership in everything. They are school-teachers, the leaders in church work, the workers among mothers. They are the ones to take part in meetings, they are the ones to carry on any new work that may be started; in fact they are the ones on whom the responsibility of uplifting the women of this country is resting. It was a joy to me to see in a field outside of Harpoot City the work which this institution is doing. It does one good to get out among the people both for the good which she can do and the good which she receives.

FACES

BY MRS. ISAAC CANNADAY

We reprint from the *Lutheran Woman's Work* this telling little sketch, written by Mrs. Isaac Cannaday of Sattenapalli, India. Mrs. Cannaday, formerly Helen Chandler, is a daughter of Rev. and Mrs. John S. Chandler of Madura, and for several years previous to her marriage taught at the Mangalapuram Girls' School in Madura.

As one travels about among the towns and villages of India, certain faces stand out clear and distinct. It is the purpose of this article to portray a few of them for the sake of friends in the homeland.

The first is that of a high caste Hindu woman. It shows traces of beauty replaced by the attractive characteristics of approaching old age.

Happiness and a certain serenity, because of something apprehended in the "Jesus Christ religion," have stamped themselves in her face. In her eyes shines a love for the new missionary lady, because of what the former missionary lady brought into her life, namely, Jesus Christ. What is there yet to appear? The fearless, upward look of one who has given up all for Christ.

The first face disappears, and another comes, which reminds one of the round moon. One has to greet it with a smile, and the impulse comes at once to ask the name of one who has a face like that. It is Saramma (Sarah). When told that her name ought to be Santoshamma (the happy one), the answer comes quick and clear, "And why should I not be happy?" She is Christ's in name and life. She is still one of the "untouchables," so far as her Hindu neighbors are concerned, but to her has come the "peace which passeth understanding."

Martha is ubiquitous, so she must be introduced next. She, too, shows to whom she belongs by the brightness of her face and by its eager look, as she watches the young people coming forward for baptism or confirmation. Like Martha of old, she believes in good works. In one prayer house it is her light that shines, and in another her bell that calls the people to pray.

As we say good-by to Martha, a little old face appears. Its owner is only twelve years old, but she seems to carry the burdens of the whole village. No doubt, the home burdens are heavy. And is she not the only member of her class in school! She must stand up before the *dorasani* and answer *all* the catechism, *all* the verses, prayers and creed, and be ready to tell anyone of many Bible stories! Never a moment of hesitancy in her answers, and scarcely a smile on her face, until she finds in her hands a small "Bible book." It is hers, and she must take care of it, so she lays it in the fold of her garment and hugs it there all through the meeting that follows the inspection of the school. Her face is still sober, but relaxed and contented.

One more face appears. It is at a window, and behind bars, but not those of a prison. The bars are not to keep thieves in but to keep thieves out, and the face belongs to the mistress of a comfortable home. She looks in silence, as she sees a lady and two Bible women in the shade cast by the next house teaching two or three women, who may not stop their spinning or winding, but who do show a desire to listen and an ability to repeat the lessons they have learned. As the question comes, "Who is the Saviour of the world?" the woman at the window is the

one to reply, in no uncertain tones, "Jesus Christ." Does she believe it? God knows.

Last of all comes the shepherdess! In no way does she resemble the dainty ladies in Dresden china, for she is old and leans on a stick. Her face is wrinkled, her hair is gray, and not well combed, and her eyes are partially blind. She may never have tended any sheep, though shepherdess by caste; but, no doubt, she once drove the buffaloes to pasture. Now she is too old to work, so she sits and sleeps and chews tobacco! But that is not all. Does she worship idols? No. Does she join her family in idolatrous practices? No. Does she believe in the Saviour of the world? Yes, and she can tell you of His life and character. Her voice is broken and cracked, but she sings over and over again the Christian hymns she has learned. To those who live around her she tells the story of the *one* God, and his Son, Jesus Christ, and as she talks her face is touched by the light of the "Sun of Righteousness."

So the faces come and the faces go, on and on, in an endless procession, and the power of Christ to set them alight never fails.



Junior Work

PROGRAM MAKERS, ATTENTION!

Come sit in a circle and let us consider what you are going to do for programs in your girls' or young women's society this next winter. Some of you belong to small organizations and some to large; some must arrange for eight or ten foreign missionary meetings, some only for four; some of you in planning must think of schoolgirls, some of more mature young women at work in the world. Some of you represent a membership which likes real study just for the pleasure of it, others one which studies only under protest; many of you never speak the word "study" to your society at large, and concoct programs which presuppose no knowledge of the subject,—some even must give much care to sugar coatings! Perhaps there are also among us a few who have never dared real programs before but are considering the experiment. Come one, come all!

Despite these diverse requirements the same book will satisfy nearly everyone of you this year. Unlike *The King's Business* of last season,

whose use in the Junior Department was necessarily slight, the text-book for united missionary study this coming winter sets forth a subject of interest to all,—the little child. Young women who are mothers or aunts, teachers, kindergartners or social workers; girls who are older sisters or who rejoice in the little children of their acquaintance may each one be appealed to on this score. The first step for you program makers, therefore, is to send for a copy of *The Child in the Midst* and settle down to an examination thereof. Two thoughts you will want to have in mind as you read: first, just what you are aiming to accomplish by your programs, and secondly, how your particular society, composed as it is, can best be appealed to by this book. Define your purpose first. You wish, let us say, to arouse a keen interest in foreign missionary work and a strong desire to further that work, and you also wish to supply a knowledge of how it can be furthered and of just what relation each member of your society bears to the great congregational division of the missionary army.

Now whom have you in your society. Young mothers? The book is written primarily for mothers and your material is only limited by your time if you are dealing with them. But you must supplement it with constant reference to the exact work which those mothers are now doing for the mothers and children of the Orient through the Congregational missionaries whose service their gifts and prayer make possible. The pages of LIFE AND LIGHT and the leaflets of the Board will supply you material for this.

Or perhaps there are no mothers in your group, but young unmarried teachers and business women and stay-at-home girls? Then you will need to readjust your emphasis, leaving out much of the "mother" side and focussing thought upon the child. Few of such a membership but will know or will be interested to know what the United States offers to childhood. Place in strong relief against the hospitals, the schools for defectives, the playgrounds, the mothers' associations, the federal children's bureau, the rising standards set by child labor laws, the libraries, the marvelous system of public schools—place in relief against these just what the countries of the East possess for the care and development of their children. Point out what such conditions inevitably mean in terms of the lives of children and then establish the personal connection between the individuals in your society and the work which is changing such conditions,—the connection which their support of missionary work gives them.

Or the girls in your group are younger, still in school many of them, not yet awake to problems of environment and education, nor to the multifarious service which every Christian country gives its children? Yet they know and love individual children, they are interested in curious and amusing customs and incidents, nobody is more easily aroused by an appealing story of a particular child or family." For such girls leave out the motherhood side, leave out the "problems" and the generalities, merely suggest the contrast now and then. Instead, work to create in their minds the image of little children in India and Turkey and China; specialize in stories of specific children, in the customs relating to children. Tuck into your programs little demonstrations and as many pictures as you can muster, so as to render the subject vivid. Make a point of raising a laugh now and then; and slip in a stimulus to thought deftly and in a not too overwhelming manner, perhaps just by a question or a speaking chart. Having created a friendship between your girls and the youngsters in far-away lands, their readiness to express that friendship in action will follow.

Do not feel that you must follow the chapters of the book necessarily. The subject may be subdivided along different lines into more or fewer programs. Be sure to go outside the book for supplementary material. Lists of the appropriate leaflets published by many Boards are appended to each chapter. Get some of them. Gather in all the program suggestions you can find also. If some one else has had a clever idea and worked it into usable form, why tax your brain and time to do the task over? Your own Board has a leaflet entitled "Program Outlines For Use With the Child in the Midst" which suggests some fifteen programs. Other Boards will also have helps.

And as you are working with these young women and girls, keep before you the thought that from among them or from groups like them must come the teachers and the nurses and the doctors and the home makers whose lives on the foreign field will do more than anything else to secure for little children the world over that loving care which is due them. Perhaps this year's study in your society will open up a wider field of service for some girl, will give her impulse to put her life where it will count for most among the children whom Christ wants in his kingdom. Perhaps your program making will be God's instrument for ends greater than you dare dream of. God grant it may be so and that none of you may limit his power by offering an ill-put-together or flimsy or poorly-tempered instrument for his use.



Board of the Pacific

An unusual day and most rewarding, we thought it! The meeting was picked up bodily and transported from Oakland and the other Bay A Union Cities, some fifty miles to Pittsburg, one of the newer California towns with a large Italian population. We went by a new electric line that wound through the picturesque range between the cities we know so well and the lovely San Ramon valley we seldom see, then on and on around old Mount Diablo, which in spite of its diabolical name figures upon all our charts, for from it we take our reckoning, on to the very spot where the united San Joaquin and Sacramento Rivers become Suisun Bay. Miss Richards and Mrs. Perkins presided over us by turn, this rare June day, and pushed such a full program of reviews and previews with such inspiring songs and addresses, we never stopped to think of our identity; but we were the Northern Branch of W. B. M. P. and the Home Union of Northern California. We had Dr. Tallmon and Miss Ledyard and Mrs. Cowles, and a most wonderful address upon Home Work by Rev. L. D. Rathbone, and a stirring presentation of a short play which was a welcome by American children to small foreigners from many lands.

Mrs. W. S. Ament of Peking arrived in Berkeley for the summer, June 15. Mrs. Charles C. Tracy of Marsovan remains in Los Angeles, Missionary while Dr. Tracy is visiting Eastern friends. Miss Abbie Personals. Chapin and Dr. Susan Tallmon expect to sail from San Francisco, August 8. In these days when we must say the parting words again, how beautiful are these lines copied from a missionary guest-book:—

BORDERLAND

“There is a mystic borderland that lies
 Just past the limits of our work-day world
 And it is peopled with the friends we met
 And loved a year, a month, a week, or day,
 And parted from with aching hearts, yet knew
 That through the distance we must lose the hold
 Of hand with hand, and only clasp the thread
 Of memory. But still so close we feel this land,
 So sure are we that these same hearts are true
 That when in waking dreams there comes a call
 That sets the thread of memory aglow,
 We know that just by stretching out the hand
 In written words of love, or book, or flower,
 The waiting hand will clasp our own once more
 Across the silence in the same old way.”

HELPING OUT AT WAI

BY DR. ROSE FAIRBANK BEALS

The money from the Board of the Pacific is coming regularly, and it has lifted a great burden from our shoulders. We feel exceedingly grateful to our Heavenly Father that he has made it possible for you to answer our call and help us.

I wish I could let you see what kind of work it is accomplishing, and what kind of women it is helping. When Miss Day and Miss Lamson were here in Wai, they both came to our dispensary and sat and watched the women as they came in one after another, some sick themselves and some with their sick babies. Since then, our hospital has been finished and we are able to give ever so much more help to the wretched sick ones than we could do before. We still, however, have our dispensary in the middle of the bazaar where from seventy to a hundred patients come daily, and there I spend the bulk of my time each morning. I have recently made a great improvement in my office arrangements there which the women greatly appreciate. Before, I have seen each patient in order with only a curtain separating us from the waiting crowd; now we have a private room for my office and the mob sits outside, while our dear Bible woman talks and sings and shows pictures to them. The patients like the privacy of this room greatly, so that sometimes I find great difficulty in turning out the patients after I have prescribed for them. We have had a fearful epidemic of plague this last year, but I am thankful to say it is over now. Hundreds and hundreds of men and women have been inoculated at our dispensary.

The clean airy wards and the shining operating room of our new hospital are a tremendous gift and responsibility to us; and the people too are beginning to appreciate it. The wards are full, and it would give me great pleasure to take you around and show you all the women that are lying there to-night receiving various kinds of treatment; not only are the beds full, but there are patients lying on the floors as well. There are six patients also in the two small tubercular wards, "the fresh air wards." To-day a patient was brought in for the maternity ward, but she had come too late,—this, the first patient for that ward since it was made ready for occupancy. I hope we may be able one of these days to invite the leading women of the town to inspect this ward and to hear a lecture upon it.

And we are preaching the gospel all the time too, every day, as well as we know how. Our hospital patients listen so eagerly, and I so often wonder how it is that though they seem to understand, and to assent even, after all it seems to make so little impression upon them. We need your prayers so much.

OUR FIELD CORRESPONDENTS

Miss Edith Davis writes from Hsiku, Tientsin, China :—

Last week we here had a most lovely visit from Miss Sewall. We have felt so generous in letting the Peking station have her this year, but nothing could deprive us of our sense of ownership for the years to come. I wish I could tell you of some of the very precious things that come into a missionary's life, even a very young missionary's. Last month an opportunity was given our church women to volunteer to be responsible for holding a preaching service daily for ten days. Our church membership among the women is very small, not more than fifteen who live near enough to come regularly. Of these, seven considered the question and promised the time. Two of them have babies under six months of age, and one might have questioned their wisdom in leaving them to the care of the fathers who were detained from work for the half day, but the babies didn't suffer and the fathers didn't complain, rather the whole family had a share in a definite bit of service. Seven homes in the village were chosen as especially suitable places for centers and each woman sent to one. Our dear Mrs. Chao after the preparatory prayer service here in my study said she wanted to go back to her own court and preach there and have all her neighbors in! I can't begin to tell what love and testimony of word—she herself is truly a living testimony daily—meant in that court. I went one day to help her and a more simple, direct-from-the-heart message I have rarely heard. The room was very crowded, twenty-six in a space ten by twelve perhaps, and every woman except us two held a baby in addition. Mrs. Chao read very haltingly the passage about loving one another as Christ loves us and then very practically pictured the happy state in their homes and neighborhood were such love in the heart of each. In her prayer she did not forget the prevailing sins of each in the room, as with a very sympathetic, understanding heart she prayed for the different relationships represented there; mother-in-law, daughter-in-law, sister-in-law, and the score more that help to compose the Chinese home. However frank she was, she was "speaking the truth in love" and no one resented her words. Two of her neighbors that week saw what the love-life means and were won into wanting it for themselves. Mrs. Chao was a schoolgirl once—just

long enough to realize the new life an education could bring to one—but her appeals were of no avail against her parents' wishes and she was whisked out of school to be married. When she became the mother of a son, and so had more authority in the home, she resolved her younger brother and sister should have the schooling she had missed. The former is now a secretary in the Y. M. C. A. and the sister is just closing her first year in the Peking College. Mrs. Chao's method of leading a meeting leaves no stone unturned before the curiosity of the ignorant. She explained at first in a few words what prayer was, the expression of what you wanted before God; then she asked what they did want, and prayed for that. When through, she inquired if they had understood all she had petitioned. "Yes, all," said one, "except that last 'Amen,' is it an incantation such as the Buddhist uses?" So the questioning and answers continued for the hour and very definite knowledge was left with them, I am sure. Four of these women are now reading. Over two hundred women listened daily to these workers.

A Missionary from Turkey writes:—

Those of you who enjoy the purity and beauty of a womanhood such as is possible only in a land where the ideals and life teaching of Jesus Christ permeates the home may be touched with pity for your Moslem sisters in this country, where the veil hides from girlhood the sunlight of the day and the harem closes them in from intellectual and spiritual progress. Let me give to you three pictures which came to me recently of what it means to be a woman in a land where Islam dominates the social life. Few Moslem girls go to school. Recently I was in a city of 25,000 souls and only seventy Turkish girls in that city were in school—and such a school! The Moslem superintendent of schools said to me, "But we are giving them all the education they need." Not far from my home is a girls' school—a school for Turkish girls. It is soon to be closed I hear. It is for little girls, yet on the walls of that school there hangs a huge picture. At first it looks as if it were a terrible battle field. Headless bodies, arms, legs, hands are on the ground. Blood is flowing from these dismembered limbs and the faces show ghastly terror. In the center of that picture is a Bulgarian, his sword thrust through a Moslem. The picture is there for a purpose—to awaken hatred in the hearts of these children! Think, oh Christian mother, of sending your little girl to a school where daily seeds of hate were planted in the heart of the child. Think of the beautiful pictures of the Christ Child on

our schoolroom walls at home and the songs of peace and love the children learn to sing, and here, pictures like this and no singing. Islam has no hymns—there is no song at its heart. Yet an educated Moslem shrugged his shoulders when begged to remove this picture in the school for little girls, and said, “Let them be prepared.” Prepared for what? For motherhood?

Let me give you the second incident which took place this week. The finest Turkish boy of my acquaintance was telling my wife of his struggle to shield his sister from evil in a very subtle form. He told us that it was a custom in Moslem homes to admit old women to the harems. The sole business of these old women is to tell immoral and filthy stories to the women of the harem. To these stories young girls have to listen. By his sheer integrity and position as oldest son in the home he has kept his sister from these things. Soon he must go away and he said, “Oh, I don’t know what to do. How can I let her listen to those things?” He told us that his mother was used to this and it seems that not to admit these old women and pay them is considered impolite. And there are some people who call themselves Christians who say that these people do not need the message of the Cross.

My last incident is this. Not many days ago my wife was speaking with a Moslem girl. This girl has a friend who is soon to be married. Of course she has never talked face to face with her future husband for she has never seen him, and they know nothing of each other. She is very unhappy. And as her friend said, “She can only sit and weep and weep and weep, and finally say ‘Kismet.’” That is all they can ever do till the glorious liberty which Christ brings shall come to their people, and that will not be till there are those who will tell them the story of Jesus and show them that his way alone is Life.

Rev. F. R. Bunker writes from Adams, South Africa :—

But it is hard to think of darkness on this glorious morning and in this fair land. I wish with all my heart you could see it, it would do your eyes good,—the gorgeous greens of the hills and valleys with the changing browns of ripening grain fields and the unreaped harvests of veldt grasses lending their varying shades to beautify and glorify the autumn; the perfect blue of old ocean in the distance and an atmosphere crystalline as that of the Olympian hills of old. There is a breeze as soft and loving as the breath of a mother’s prayer on the face of her first-born, and sunshine as bright and pure as bridegroom ever saw in the eyes of his bride. And yet I talk of darkness to be dispelled!



ZULU WOMEN AT THEIR DAILY TASK

Our old friend Sumveli most conveniently passes by just below me with his six oxen and a sledge carrying a load of dry wood down to Mrs. Bunker, and he will furnish me a most expressive illustration of that darkness. The sun and the air and the throbbing life of this wonderful land have done their best for him, and he has the perfect physical development of the best type of the *genus homo*. A fine body—none finer—black 'tis true, but that is a surface characteristic prejudicial only to superficial judges of men. We can overlook the darkness of his skin and still call him a fine type of man. His brother is as fine a type as he, and a Christian lay preacher in addition. His cousin, Laduma Njapa, has been a trusted teacher in the Rhodesian Mission of the Board at Mt. Silinda since its beginning twenty years ago. Sumveli was born and reared on the Amanzimtoti Mission Reserve and within sound of the church and schoolhouse bell. He has had daily contact with missionaries and native Christians all his life. Yet he is a heathen of heathens—a heathen from choice and determination! He wears the largest measure of nakedness which the law will allow. He lives in the huts of his ancestors with four or five wives. His oldest wife has children grown men; his youngest is a buxom girl, his bride of this year. His children are not allowed to go to school until they are old enough to defy him. His daughters are kept ignorant and naked as these characteristics add

to their value in the heathen marriage market, while his sons are kept to herd and work the cattle which he gets from the sale of his daughters. The cattle for the daughters and the work of the sons go to get more wives, whose work in the fields goes to get other wives. Since money has taken the place of cattle, owing to the great cattle diseases which have swept the land, gold has become his god and he is a devout worshiper of its power to get his harem increased. The entire activities of the kraal, and it is one of the most active, is devoted to get more money, to get more cattle, to get more wives to bear more children, plant more gardens and brew more beer. But Sumveli is not the worst type of sinner in the land. I do not know that these characteristics of his, except in their form, are so very different from those of some of his type of men in civilized lands, while he has the advantage of being in a land where all these actions of his have legal sanction or, at least, legal permission.

But this old heathen darkness has come to assume a character of respectability in comparison with the Egyptian darkness of the civilized heathenism which is sweeping over the land in the imported forms of drunkenness and prostitution. The mines and the towns are universities of corruption. "Educated kaffirs" have been the pet abomination of most colonial South Africans, especially those educated on mission stations in the elements of decency and truth, but these same South Africans are beginning to wake up to the fact that there is another form of education being furnished to the aborigines in Johannesburg and other educational centers of the sort which may be a shade more dangerous than that furnished on mission stations. Lewd pictures of white women sold to natives in Johannesburg, new forms of brewing drink, and new methods of securing liquor of all sorts contrary to law, training in theft and burglary by European experts, the education in the tactics of rebellion by strikes and the education which springs from association with European "Christians" who treat morality as an ancient joke and religion as outworn superstition, all these and other forms of "education" of like nature are creating a "Black Peril" which is causing thinking men to bestir themselves to devise means for counteracting such influences.

Rev. John Sinclair, D.D., of Durban, now in America, in an article written after a visit on our station here, says, "I doubted if the educational method was the best for missionary work till I put in two weeks at Adams. I have no doubt now. I am persuaded there is no method equal to it." I am the same kind of convert as he. Christian education is, as far as I can see, the only means by which we can resist and over-

come in the Armageddon which faces the Zulu race. Churches and Sunday schools teach the Bible and Christian doctrine directly to voluntary and changing congregations one or two days in the week. Our schools have a half hour of systematic Bible teaching five days in the week not counting religious opening exercises additional each day. The preachers and ministers and Sunday-school teachers, mostly good, and often ignorant men and women, give voluntary service to voluntary attendants on their services and classes. Our teachers are trained and qualified to teach, they are mostly of good moral and often positive Christian character, and the bad among them are dismissed as soon as their badness appears. Their pupils attend regularly and have no choice, though they are not forced, in receiving five half hours of instruction in Bible knowledge and moral conduct each week with minds keyed to the receipt of that instruction. Now if these conditions do not contain elements of power for the impartation of Christian truth and the inculcation of Christian morals which cannot be surpassed I must be blind.

Miss Phelps of Inanda Seminary, South Africa, sends this letter from the mother of a former pupil who writes as follows about Miriam. The quaint English is just as the mother wrote it.

It is with my greatest pleasure to tell you that Miriam Mjila reached safely home, I cant help writing for you to acknowledge you of my satisfactory, my daughter relates wonderfully of the kindness they receive from you and your assistants, she tells me that they were kindly treated, and kept well, taught everything well, I her mother has found her quite improved. She can starch, and iron, she is very neat and keeps the house neat and clean. I notice a very great deal of improvement to my child. She tells me of Inanda Seminary treatment, being well, I myself never received such treatment as she relates. I am so satisfied with your training that I dont wish her to go to any other Seminary. Such kindness as related to me by my little one, have never seen when I was in our Seminaries and such treatment that a child when trained there would make a happy home in future. She can make cakes and iron well. Oh, I thank you heartily by keeping my child so kindly even during winter holidays. She also doesn't like to part with you and your staff, just advise me what to do with Miriam to return there for domestic work. God Bless you. With best regards,

Yours obediently, ISABELLA E. MJILA.



"MOTHER" EDWARDS
OF INANDA



Our Work at Home

AROUND THE COUNCIL TABLE WITH OUR PRESIDENT

Prayer Development

We have relearned in *The King's Business* the old lesson that prayer is a vital element in a missionary program. We have seen prayer brought into a relation with business. New business methods open eyes, enlarge vision. Enlarged vision sees the absolute necessity of help outside frail human power, even help from divine sources.

Thus by stepping-stones we approach the quiet prayer place. A pertinent question now faces the program makers: How can we secure opportunity for the quiet prayer place in our meetings next year? Let one who is turning the question over and over as related to *her* programs, pass on such suggestions as, up to this date, present themselves.

THE PROCESS OF THOUGHT

What can I do about prayer in our programs? To be sure we made a bit of advance last year—but something more definite, more carefully planned we might have. Who will plan it? Yes, Miss B., the best one on my Program Committee for that sort of thing, and when we meet July 20 to lay out the topics we can entrust the devotional features to her planning.

Idea One: An appropriate person to plan the devotional features.

Now she must be warned—perhaps she doesn't need it but the risk is delicate—not to depend solely on the "faithful few" for prayers. She must grasp the new thought for a missionary program. Suppose we express it as

Idea Two: New voices, more of them.

Ah! Some difficulties here! Two obstacles,—timidity, over-humility. So I must be sure my prayer overseer has a few tabloids on hand with which to treat timid and over-humble women, such as,—Any divine mandate for "much speaking"? Brief, simple expressions suit the occasion. In union there is strength. Won't you use this sentence prayer next time? Please be ready to pray definitely for our Branch missionary, Miss X.

Lest Miss B. fall into a rut and arrange the same devotional features for successive programs, let me remind her that diversity is not irreverent, and variety may stimulate desire toward God.

Idea Three: A wide scope to the devotional features.

How wide? Miss B. will of course sit down with pencil and paper, her wits and a lifted petition,—then she can jot down excellent features. If she should ask me to join her, with a similar equipment, I am thinking how I would jot down and afterwards arrange in order for meetings such points as,—Responsive service from hymn book. Invocation at opening; praise and petitions later in the service when hearts are warm over the facts heard; in the course of the season all our Branch pledged work definitely remembered.

A Bible reading may be arranged. There may be short expositions on Intercessory Prayer; conditions of Prevailing Prayer, etc.; testimonies concerning God's responses; spontaneous repetition of passages; a quick out-speaking of desire in a round of sentence prayers.

My prayer now: *O, Spirit Divine; quicken thou me that I may help in some small degree to deepen the prayer element in our gatherings this year.*

M. L. D.

SARAH WARNER CLARK

Sabbath evening, June 28, there passed into the heavenly life from her pleasant home in Beverly, Mass., one who has given years of devoted service to the interests of the Kingdom of Christ. Miss Sarah W. Clark, daughter of the late Augustus N. Clark, was born in Beverly in 1839, and at the age of twelve united with the Dane Street Congregational Church, the church to which she gave her allegiance throughout her life. Its beautiful parish house was erected by Miss Clark and her father in memory of her only brother.

After some years of study at Wheaton Seminary, Miss Clark made her home in Beverly where she lived a life of unobtrusive and generous helpfulness, filling many offices in religious and charitable organizations. For many years she was connected with the Essex South Branch of the Woman's Board of Missions, serving sixteen years as its treasurer. When she resigned in 1898 it was said of her, "She has made a financial office the means of deep spiritual power." Always deeply interested in the cause of foreign missions she never turned a deaf ear to the special appeals of the missionary Boards. During the past three years she has had periods of invalidism, culminating in months of weakness and failing strength during all of which she kept her quiet, hopeful spirit and her cheerful, unselfish regard for those about her.

WOMAN'S BOARD OF MISSIONS

Receipts from June 1 to June 30, 1914

MISS SARAH LOUISE DAY, Treasurer

MAINE.

Eastern Maine Branch.—Mrs. J. Gertrude Denio, Treas., 347 Hammond St., Bangor. Calais, Aux., 29.50; Hancock County Assoc., Off. at Meet., 3.61; Princeton, Ch., 10; Washington County Assoc., Off. at Meet., 3.25,

46 36

NEW HAMPSHIRE.

Brentwood.—Mrs. E. B. Pike, 1 00
New Hampshire Branch.—Miss Elizabeth A. Brackett, Treas., 69 North Spring St., Concord, Inc. Sarah W. Kendall Fund, 100; Bennington, C. E. Soc., 5; Boscawen, Golden Rule M. B., 3; Dover, Aux., 8.80; Farmington, Aux., 20; Keene, First Ch., Aux., 30; Nashua, Pilgrim Ch., S. S., 25; Somersworth, Ch., 50 cts.

192 30

Total,

193 30

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box 13, Pittsford. Miss Florence Montgomery, Asst. Treas., 61 Pleasant St., Rutland. Bakersfield, Aux., 8.20; Bellows Falls, Aux., 137, Winona Camp Fire, 6; Bennington, Second Ch., 28.75; Bradford, Mrs. David Blakely, 25; Brattleboro, Centre Ch., S. S., 10.41; Charleston, West, Miss. Study Cl., 10; Dorset, East, C. E. Soc., 10; Highgate, Ch., 5; Middlebury, Aux., 43.35, Elementary S. S., 7; Newport, Aux., 20.41; Randolph Centre, Aux., Th. Off., 9.50; Rochester, Aux., 17.62; Rutland, Elementary S. S., 11; Rutland, West, S. S., 5.89; St. Johnsbury, North Ch., Aux., 51.73, South Ch., Aux., 66.25, Search Light Club, 82,

55: 11

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. E. S. Gould, Treas., 58 Thorndike St., Lawrence. Andover, Abbot Academy, 78.83, Ch. of Christ, S. S., 5; Lawrence, South Ch., Jr. C. E. Soc., 5; Trinity Ch., M. C., 5; Lexington, Hancock Ch., Jr. C. E. Soc., 8; Malden, First Ch., Aux. (25 of wh. by Mrs. Fenn in mem. of her daughter, Mrs. W. E. Nutting, to const. L. M. Mrs. Fenn), 180; Medford, Mystic Ch., Jr. Comrades, 2; Melrose Highlands, Woman's League, 80; Reading, Friendly Guild, 10; Winchester, First Ch., Aux., An Old Friend, 130, M. C., 50, Second Ch., Jr. Miss. Soc., 10; Woburn, First Ch., Miss. Study Cl., 15,

578 83

Barnstable Association.—Miss Carrie E. Mitchell, Treas., South Dennis. Sandwich, Aux.,

6 19

Berkshire Branch.—Miss Mabel A. Rice, Treas., 118 Bradford St., Pittsfield. Dalton, Mrs. L. F. Crane, 250, C. R., 5, In-a-much Chr. of King's Dau., 12; Housatonic, C. R., 9.50; Richmond, Aux., 50; Williamstown, Jr. C. E. Soc., 5. Less expenses, 3.90,

327 60

Boston.—Friend, 13, Jr. Endeavor Union, 2.50,

15 50

Essex North Branch.—Mrs. Nicholas C. Johnson, Treas., 300 Main St., Haverhill. Amesbury, Main St. Ch., C. R., 10; Groveland, Girls' Miss. Travel Club, 10; Haverhill, Centre Ch., Mrs. Mary M. Tibbetts, 100, Harriett Newell Club, 14, Riverside Ch., Pollyanna Club, 5,

139 00

Essex South Branch.—Miss Daisy Raymond, Treas., 120 Balch St., Beverly. Beverly, Second Ch., Camp Fire Girls, 3; Hamilton, 3.50; Middleton, C. E. Soc., 5; Salem, South Ch., M. C., 2; Wenham, 12,

25 50

Hampshire County Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Northampton, Edwards Ch., Aux., 127.13; South Hadley, Miss Cornelia M. Clapp, 10; Worthington, Aux., 1.60,

138 73

Medway.—Ladies' Benev. Soc., 20 00

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., 15 Park St., Marlboro. Framingham, Plymouth Ch., Dau. of Cov., 10; Holliston, Aux., 55; Hudson, Prim. Dept. S. S., 2; Marlboro, Aux., 23; Milford, Ch., in mem. of Misses Inman, 52.28; Southboro, Off. at Semi-annual Meet., 15.27; Wellesley, Wellesley College, Y. W. C. A., 400; West Medway, Aux. (25 of wh. in mem. of Mrs. Anson Daniels, to const. L. M. Mrs. James M. Daniels), 28.50,

586 05

Newtonville.—Mrs. D. Brewer Eddy, 500 00

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 115 Warren Ave., Mattapan. Brockton, Wendall Ave. Ch., Aux., 6; Quincy, Bethany Ch., Jr. C. E. Soc., 30, Miss. Study Cl., 30; Sharon, Aux., Len. Off. (25 of wh. to const. L. M. Mrs. Bertha C. Pollard), 39.52, Helping Hand M. C., 10; Wollaston, Jr. C. E. Soc., 5, Little Lights M. C., 5, Prim. S. S., 3.35,

128 87

North Middlesex Branch.—Miss Julia S. Conant, Treas., Littleton Common. Boxborough, S. S. Cl., The Boy Explorers, 1, Prim. Cl., 1; Fitchburg, Rollstone Ch., Aux., 80; Littleton, Aux., 5, Jr. C. E. Soc., 5; North Leominster, Aux., 10.50; Shirley, Aux., 30; Westford, Aux., 15,

147 50

Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. New Bedford, North Ch., S. S., 2.40; North Attleboro, Jr. Aux., 72,

74 40

Scituate.—Estate of Miss Mary F. Perry, 10 00

South Lincoln.—Miss Grace C. Foss, 20 00

Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Holyoke, Second Ch., S. S., Prim. Dept., 5.75; Longmeadow, Mrs. T. W. Leete, 100; Springfield, Mrs. W. P. Draper, 5, First Ch., Woman's Assoc., 130, Opportunity Seekers (75 of wh. to const. L. M's Miss Frances H. Kingsley, Miss Mabel A. Torrey, Miss Susie M. Moore), 85, The Clearers (to const. L. M. Miss Cressa Clarke), 25, Olivet Ch., Aux. (to const. L. M. Miss H. Florence Porter), 25, Golden Link Aux., 40; Westfield, Second Ch., Aux., 30,

445 75

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge.

Auburndale, C. E. Soc., 15, Jr. C. E. Soc., 25, S. S., Prim. Dept., 5; Boston, Mt. Vernon Ch., S. S., 5, Union Ch., Chandler Cir., 11.25; Boston, East, Baker Ch., Aux., 3.80, Jr. C. E. Soc., 2; Boston, South, Phillips Ch., Y. L. M. S., 85, C. E. Soc., 25, Jr. C. E. Soc., 5; Brighton, Pro Christo Club, 25; Brookline, Mrs. Myra C. Ferguson, 50, Harvard Ch., Aux., 300, Girls' Miss. Soc., 26, Abby M. Colby Club, 5; Cambridge, First Ch., Margaret Shepard Soc., 10, C. R., 20.64, North Ch., C. R., 7.11, Prospect St. Ch., C. R., 12.18; Chelsea, Central Ch., 18.72, C. R., 10.26; Dorchester, Central Ch., Aux., Len. Off., 28, Pilgrim Ch., Allbright Cir., 25, Second Ch., Aux. (Len. Off., 12), 16, Village Ch., S. S., 5; Everett, Courtland St. Ch., Jr. C. E. Soc., 3, First Ch., Woman's Union, 82; Faneuil, C. R., 18.41; Franklin, Mary Warfield Miss. Soc., 22; Hyde Park, Aux., 35, S. S., 20; Jamaica Plain, Boylston Ch., C. R., 11.28, Central Ch., Jr. C. E. Soc., 10; Medfield, Aux., 25; Needham, Maina Sukha Dendo Kawi, 24; Neponset, Trinity Ch., Stone Aux. (Add'l Len. Off., 1.50), 7, S. S., Prim. Dept., 3.60; Newton, Eliot Ch., Helpers, 20, S. S., 30, North Ch., Jr. C. E. Soc., 3; Newton Centre, First Ch., Ladies' Benev. Soc., 100, S. S., Jr. Dept., 2.43; Norwood, C. R., 5; Roxbury, Imm.-Walnut Ave. Ch., C. R., 2.32; Roxbury, West, Anatolia Club, 20; Somerville, Prospect Hill Ch., Aux., Easter Off., 3.85; Somerville, West, Aux., 13; Walpole, Woman's Miss. Union, 61.60; Wellesley Hills, Aux., 2,

1,265 45

Worcester Co. Branch.—Mrs. Thomas E. Babb, Jr., Treas., 18 Shattuck St., Worcester. Athol, King's Messengers, 10; Blackstone, Aux., 5; Clinton, Pro Christo Bible Cl., 7.70; Dudley, Aux., 24; Grafton, World Wide Club, 15; Lancaster, Ch., 20; Shrewsbury, C. E. Soc., 14.60; Southbridge, Aux., 9; Sturbridge, Ch., 3.20; Upton, Beginners and Prim. S. S., 5; Warren, Aux., 5; Westboro, Aux., 10.42; Whitinsville, Little Light Bearers, 7.33; Worcester, Old South Ch., Aux. (to const. L. M's Mrs. A. H. Gleason, Miss Jessie Goodwin, Miss Edith E. Smith, Miss Isabel Stiles), 100, Piedmont Ch., Ladies' For. Miss. Dept. (prev. contri. const. L. M's Mrs. William Marble, Mrs. J. P. Rand, Mrs. J. H. Stevenson, Mrs. J. E. Bradley, Inter. C. E. Soc., 5, Plymouth Ch., C. E. Soc., 10,

251 25

Total, 4,680 62

LEGACIES.

Lee.—Isabella M. Ames, by Bennett T. Gale, Extr., Add'l, 400 00
Worcester.—Harriet E. Miller, by William Snow Miller, Extr., in mem. of Miss Marion P. Colton, 2,000 00

Total, 2,400 00

RHODE ISLAND.

Rhode Island Branch.—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Bristol, Light Bearers, 32; Central Falls, Prim. Dept. S. S., 10; Kingston, Miss Emily P. Wells, 10, Little Rest M. B., 5; Newport, Tau-nik-luvi, 10; Pawtucket, Park Place Ch., C. E. Soc., 10;

Providence, Beneficent Ch., Mrs. William P. Chapin, 50, Lend-a-Hand Soc., 10; Prim. Dept. S. S., 5, Central Ch., Miss Grace R. Lawton, 25, Aux., Len. Off., 270, Prim. Dept. S. S., 15, Plymouth Ch., C. R., 10, Union Ch., Jr. C. E. Soc., 5; Saylesville, S. S., 15,

432 00

CONNECTICUT.

Eastern Connecticut Branch.—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. East Woodstock, Aux., 32; Jewett City, C. R., 7.97; Norwich, Broadway Ch., C. R., 2; Wauregan, Aux., 10,

51 97

Hartford Branch.—Mrs. Sidney W. Clark, Treas., 40 Willard St., Hartford. G. M. C., 5; Mrs. R. H. Deming, 2; Mrs. E. W. Mildrum, 3; Berlin, Miss Ruth Galpin, 15, Mrs. Savage, 5, Miss Wilcox, 5, Whatsoever S. S. Cl., 5; Burnside, Aux., 7; Hartford, Mrs. Ludlow Barker, 100, Farmington Ave. Ch., Aux., 4, Fourth Ch., Federation of Y. L. Classes, 47; New Britain, South Ch., 30; Simsbury, Ladies' Guild, 25; Southington, First Ch., 46.88, Wethersfield, Ch., 57.53,

357 41

New Haven Branch.—Miss Edith Woolsey, Treas., 250 Church St., New Haven. Int. Mary P. Hinsdale Buildings Fund, 500; Int. Sarah J. Hume Fund, 100; Helper, 300; Friend, 190; Friend, 130; Friend, 15; Friend, 5; Friend, 5; Bethany, Friend, 10; Bridgeport, First Ch., Aux., 25, Olivet Ch., Bell M. B., 6, Park St. Ch., Fullerton Mem. Cir., 150; Centerbrook, C. E. Soc., 10; East Haven, Busy Bees, 26, C. R., 15.20, Wayside Gleaners, 40; Greenwich, C. E. Soc., 10; Kent, Macedonia S. S., 2.34; Meriden, Center Ch., C. R., 8, Liberty Club, 6.50, First Ch., C. E. Soc., 15, C. R., 20; Middlefield, Friends, 6.75, C. E. Soc., 7.38; Middletown, First Ch., C. E. Soc., 25; Milford, First Ch., Jr. C. E. Soc., 3.50; Naugatuck, Alice Stillson Cir., 6, Haystack Band, 6, Miss. Study Club, 5.50; New Canaan, Aux., 10; Nephang, C. E. Soc., 8; New Haven, Center Ch., Aux., 246 16, S. S., 20, Y. L. M. C., 25, Jr. M. C., 5, Church of the Redeemer, S. S., Kinder. Dept., 5, Grand Ave. Ch., The Helpers, 20.90, Humphrey St. Ch., C. E. Soc., 12, C. R., 8.20, Plymouth Ch., C. R., 11.30, Westville Ch., Carry the News, 5, C. E. Soc., 5, Jr. Aux., 10; Yale College Ch., 55; North Haven, Girls' Club, 5; Portland, C. R., 8.50; Redding, C. R., 4; Seymour, Dau. of Cov., 8.50; Stanwich, Aux., 15; Stratford, S. S., 55; Thomaston, C. E. Soc., 10; Torrington Center, Six Friends, 10; Washington, C. E. Soc., 10; Westchester, S. S., 3.52; Winchester, Ch., 3.93; Winsted, Second Ch., Golden Chain, 2; Woodbury, Valley Gleaners, 5,

2,245 18

Total, 2,654 66

LEGACY.

Wethersfield.—Jane C. Francis, by Stephen F. Willard, Extr., 1,197 40

NEW YORK.

New York State Branch.—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Candor, Ch., 5.63; Rockaway

Beach, First Ch., 3.60, S. S., 3, Ladies' Aid Soc., 2.30, C. E. Soc., 1.10; Sayville, S. S. Cl., 11,	26 66
<i>Ulster Park.</i> —Mrs. Jennie Newton Whitbeck in mem. of Mrs. Catharine R. Newton,	5 00
Total,	31 66

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Paterson, N. J. <i>D. C.</i> , Washington, First Ch., Miss Club (25 of wh. to const. L. M. Miss Marion Pearson), 175; <i>Ga.</i> , Demorest, Ch., Children's Soc., 2; <i>N. J.</i> , Chatham, Prim. Cl., 2.35; East Orange, First Ch., Aux., 72.70; Grantwood, Aux., 12; Newark, Belleville Ave. Ch., Y. W. Aux., 13; Paterson, M. B., 2.73; Plainfield, C. E. Soc., 10; Upper Montclair, Aux., 40; Westfield, Aux., 70; <i>Pa.</i> , Allegheny, First Ch., 3.45; Corry, Ch., 5; East Smithfield, Ch., 8.12, L. M. S., 1.04; Germantown, Jr. Neesima Guild, 10; Philadelphia, Central Ch., Aux., 26, Y. L. Aux., 5, Snow Flakes, 2.50, Pearl Seekers, 5, Pilgrim Ch., Camp Fire Girls, 4; Scranton, Plymouth Ch., Aux., 35, Dau. of Cov., 15, Welsh Ch., Aux., 4,	523 89
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GEORGIA.

<i>Atlanta.</i> —Atlanta University, Y. W. C. A., 6.40, Ch. of Christ, 23.60,	30 00
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MISSOURI.

<i>St. Louis.</i> —Miss Grace Crawford Smith,	3 00
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CALIFORNIA.

<i>Fresno.</i> —Mrs. Kohar Kaprielian,	2 00
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Donations,	\$7,293 22
Buildings,	1,786 28
Specials,	123 00
Legacies,	3,597 48

Total, \$12,799 98

TOTAL FROM OCT. 18, 1913 TO JUNE 30, 1914.

Donations,	\$88,465 07
Buildings,	35,636 57
Specials,	1,929 91
Legacies,	31,002 68

Total, \$157,034 23

GOLDEN ANNIVERSARY GIFT.

Previously acknowledged,	\$73,017 92
Receipts of the month,	1,346 28

Total, \$74,364 20

WOMAN'S BOARD OF THE PACIFIC

Receipts for May, 1914

MISS HENRIETTA F. BREWER, Treasurer, 770 Kingston Ave., Oakland, Cal.

CALIFORNIA.

<i>Northern California Branch.</i> —Mrs. E. A. Evans, Treas., Mill Valley. Berkeley, First, Gift of Mrs. W. W. Ferrier for Brousa Building, 50; Campbell, 20; Martinez, 3.24; Mills College, Tolman Band, 25; Mill Valley, 5; Oakland, First, 40, Myrtle, 7.50; Palo Alto, 25.50; San Francisco, First, 12.50, Mrs. Wm. Hazelett's Bible Cl., for bed in Dr. Atkinson's Hospital, Harpoet, Turkey, 25; Saratoga, 10, Cradle Roll, 50 cts.; Tulare, 10; Woodland, 2; Mrs. M. L. Alexander, 2.75; Cash for Brousa Building, 25; Mrs. Susan L. Mills' Legacy, 500,	763 99
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<i>Southern California Branch.</i> —Miss Emily M. Barrett, Treas., 178 Centre St., Pasadena. Claremont, 80.50; Los Angeles, First, 72.08, Pilgrim, 5, Pico Heights, 10; Mt. Hollywood, Cradle Roll, 50 cts.; Ontario, Light Bearers, 5.50; Pasadena, First, 50, W. Bible Cl., 15, S. S. Cl., 10, West Side, 10; Rialto, 11.25; Riverside, S. S., 35; Santa Barbara, 10, B. B. Williams' Cl., 12.50; Whittier, 25. <i>Specials:</i> Claremont, Berean Cl., 25; Corona, Mrs. Birdsall and daughter, 15; Los Angeles, First, Jun. Dept. of S. S., 25; Riverside, S. S., 40,	457 33
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OREGON.

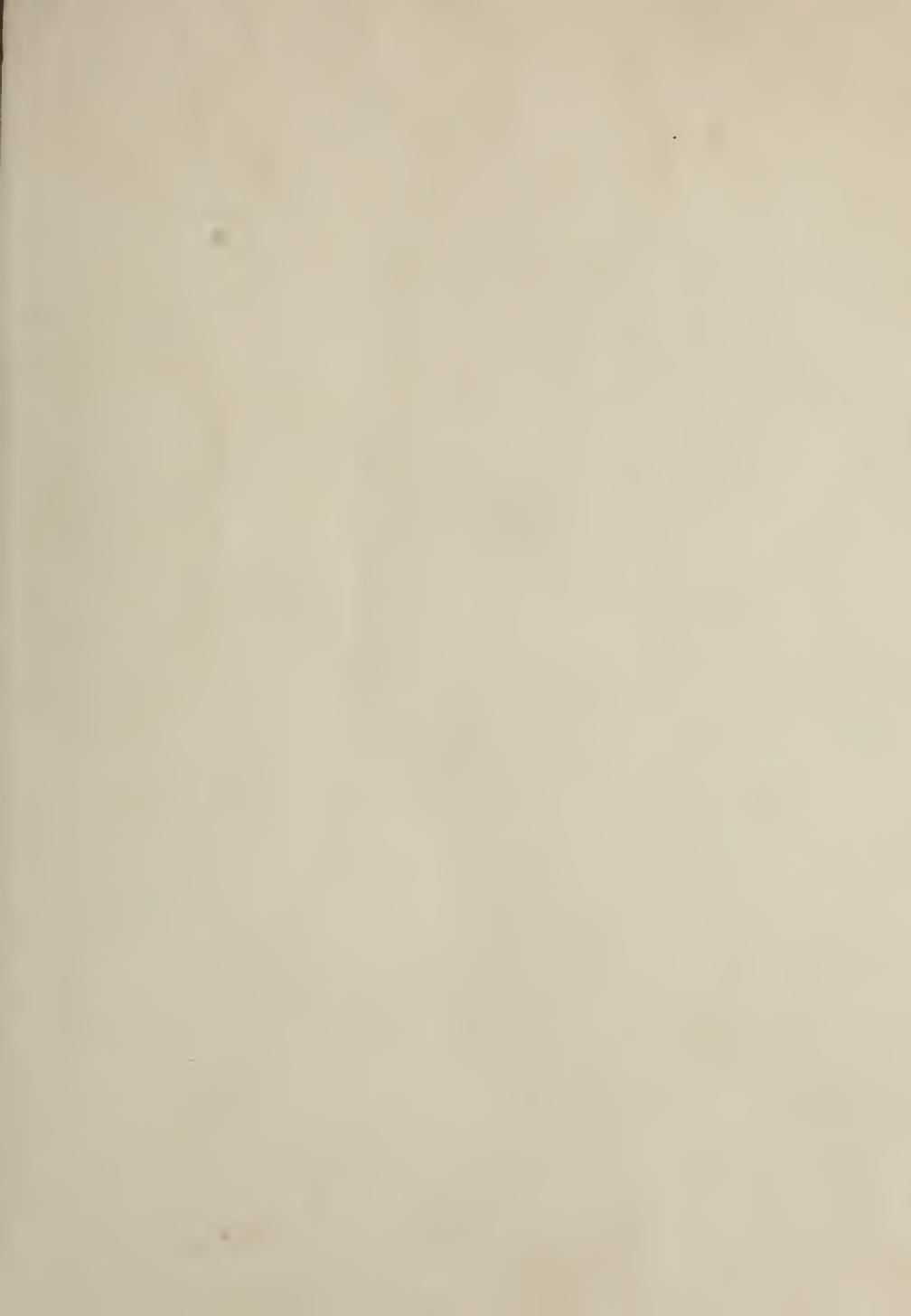
<i>Oregon Branch.</i> —Mrs. A. L. Cake, Treas., 421 West Park St., Portland. Corvallis, 5; Eugene, 7; Highland, 22; Hillsboro, 4.85; Hood River, 2.26; Oregon City, 2.25; Portland, First, 53.38, S. S., 30; Ranier, 3; Salem, 4; Sunnyside, S. S., 15,	148 74
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WASHINGTON.

<i>Washington Branch.</i> —Mrs. Everett Smith, Treas., 1533 18th Ave., Seattle. Collections, semi-annual meeting W. B. M. P., 38.53; Dayton, 6; Everett, S. S., 10; Medina, 4; Naches, 9; North Yakima, 10; Spokane, Westminster, 50; Tacoma, East, 10, First, 150, Y. W. Circle, 25, Mrs. A. McCormack, 100; Seattle, Fairmount, 5, Green Lake, 3.50, Pilgrim, 35, Plymouth, 90, Mrs. Wood's Cl., 6, Prospect, 50, University, 20.50, West, 9; Collections of Field Workers, 83.40; Miss Mary Porter, 10; Washougal, 6,	730 99
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Total, 2,101 05

R. B. FERRIER, Acting Treas.

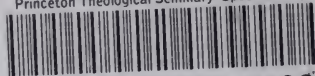


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